CONCERN

a service of the GENERAL BOARD OF CHRISTIAN SOCIAL CONCERNS OF THE METHODIST CHURCH

Dateline

October 1, 1961

The debate has begun. How well did President Kennedy's legislative program weather the storms of the First Session of the 87th Congress?

The answer depends upon who's talking. Administration spokesmen and Democratic majority leaders in Congress feel that the Congress did a great job in moving the Kennedy program.

Opposition spokesmen are somewhat more reserved in their appraisal of Kennedy's success with the Congress.

Is an objective answer possible? Perhaps not, since there are so many ways to judge success or failure, so many factors to be considered.

One factor which certainly must be considered is that this year for the first time in six years the Executive Branch of the federal government was held by the same party that held majorities in both houses of Congress. In view of this fact, the record of accomplishment by this Administration would seem to be something less than spectacular.

For example, at the heart of the Kennedy Administration's domestic program was a bill to aid public school construction and teachers' salaries.

The Congress not only killed the Kennedy proposal, it

(continued on the back cover)

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

CONCERN

a service of the

GENERAL BOARD OF
CHRISTIAN SOCIAL CONCERNS
OF THE METHODIST CHURCH

- DIVISION OF TEMPERANCE AND GENERAL WELFARE
- DIVISION OF PEACE AND WORLD ORDER
- DIVISION OF HUMAN RELATIONS AND ECONOMIC AFFAIRS

THE METHODIST BUILDING
100 MARYLAND AVENUE, NORTHEAST
WASHINGTON 2, D.C. LINCOLN 6-1000

Vol. 3, No. 19 Oct. 1, 1961

Editor: Donald Kuhn

Contributing Editors:
Roger Burgess, Harry Campbell, Richard Edgar, Caradine R. Hooton, W. Astor Kirk, Emogene Dunlap Kuhn, Haskell M. Miller, Robert Regan, Rodney Shaw, Emerson Smith, Carl Soule, A. Dudley Ward, Dale White, Herman Will

Managing Editor: Lee Ranck

Circulation Manager: Sam Griffin

Editorial Assistant: Carole Sudduth

Concern is issued twice each month by the General Board of Christian Social Concerns of The Methodist Church.

Concern is a member of The Associated Church Press.

Editorial Offices are in the Methodist Building, 100 Maryland Avenue, Northeast, Washington 2, D.C. Information available from these offices.

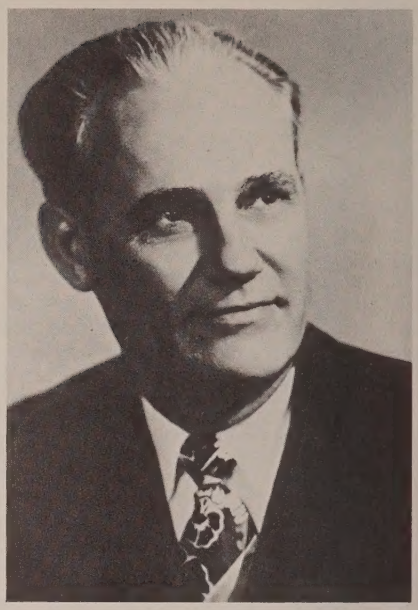
Subscription Price is $3.00 per year in advance. Single copies are 35¢. Bulk rate (10 or more copies mailed to one address) is $2.00 per subscription. Group rate (10 or more subscriptions placed on one order but individually addressed) $2.50 per subscription. Two year subscription, $5.50; three years, $8.00. Foreign rate, $5.00 per year. Air mail edition $9.00 per year, U. S. only. Order from Service Department, 100 Maryland Avenue, Northeast, Washington 2, D.C.

Change of address information should be sent with both old and new addresses to Service Department, 100 Maryland Avenue, Northeast, Washington 2, D. C.

Second class postage paid at Washington, D. C.

5

The General Secretary writes:



Communicate love

If it were possible to condense into two words the Master's two Great Commandments we might now hear our Lord saying: "Communicate love!"

St. Paul tells us to "*so* pursue love, and make spiritual manifestations your aim." How to share with God our highest devotion is one of the inner secrets discovered through Bible study and prayer. The way to demonstrate it effectively is in compassionate ministries of outgoing concern for others.

In Norway this summer many of us experienced new desires to make love our total aim. Some of us found fresh inspiration for subordinating self to God's supreme will. Others found new resources for channeling his love to those who apparently need our witness most.

In the first instance it was increasingly obvious that needed power comes from corporate communion with God through the Holy Spirit.

A new lesson in good communication I learned from the small daughter of a local Methodist lay leader. For hours I tried in vain to convey to her my sincere regard. She shied away until the evening service for children and youth.

Just prior to the message, I said personally to the six-year-old, "I love you." She could not speak English. When I repeated the magic words, she still didn't comprehend the thought. Turning to my interpreter I asked that he repeat my statement. He did so. Whereupon she eagerly replied: "Let him say it to me in Norwegian!"

You can know that I learned how to convey my inner meaning through language she could understand!

The peoples of our troubled world do not really appreciate us. America is suspected and resented. We are communicating in ways they do not comprehend. The American image thus far is ugly. God's will is being thwarted.

Across from the UN we can create an atmosphere that will enable us to change this wrong impression. Here in Washington we can greatly improve international understandings by demonstrations of love as our highest aim.

Interpersonal relations in your community are opportunities at home to change atmosphere and attitudes from symbols of rejection to signs of acceptance. Let people see that: "*Thrice happy are we in His love and that to Him we owe; We love Him, and our friends in Him, And by His grace our foe.*"

—*Caradine R. Hooton*

Senators decry liquor ads on airwaves

Leroy Collins, former governor of Florida currently serving as president of the National Association of Broadcasters, has assured Sens. Warren G. Magnuson (D-Wash.) and John O. Pastore (D-R.I.) that the NAB will take "prompt and decisive" action against subscribers who violate the radio and television code against accepting liquor advertising.

Collins statement came in response to letters from the senators warning broadcasters to reject hard-liquor ads or face the consequences of "appropriate legislation." Both senators have much to say about broadcasting legislation. Sen. Magnuson serves as chairman of the Commerce Committee; Sen. Pastore heads the Communications Subcommittee.

The senators wrote that they were disturbed by rumors and reports that "certain large distilling companies plan to use broadcast facilities to advertise hard liquor."

Grave importance stressed

Noting that this issue is of "grave importance to the American public," the senators stated: "You will recall that the Committee on Commerce has held numerous hearings with regard to this issue, specifically the bills that would prohibit the advertising of liquor on radio and television.

"When the broadcasting industry spokesmen appeared before this committee, they urged that no action be taken with regard to the legislation because the industry was capable of handling the situation itself. It was generally agreed that this type of advertising should not be permitted and as an indication of its good faith (the industry) adopted provisions in its code to the effect that stated the advertising of hard liquor would not be accepted.

"We applauded the industry for this approach because it was consistent with our view that self regulation is more desirable than legislation."

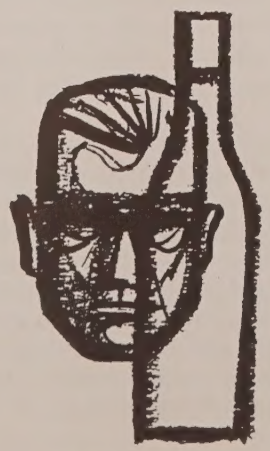
However, the senators added: "We stand ready to move ahead with appropriate legislation in the event self-regulation proves to be ineffective." They also suggested that the FCC should consider the type of advertising broadcast by a licensee at renewal time.

The problem of liquor advertising on the air, a perennial one, cropped up again this year when Publicker Industries, Inc., a distiller of Philadelphia, Pa., placed two test campaigns on radio and television in August.

One campaign advertised Old Hickory bourbon. It was placed on an estimated 30 stations, including two television stations, by the Ellington & Co. agency of New York City. The other pushed White Label whiskey, a blend of Continental Distilling Co., a Publicker subsidiary. Spot advertisements have been used at all times of the day and night.

No NAB members guilty

NAB radio and television code officials, who kept in touch with the situation, stated that as far as they know no code stations or NAB members were taking the business. In August the NAB code office sent out a bulletin to member stations calling attention to the letter which the Ellington agency had sent out as a feeler on station reaction to carrying the liquor ads. The NAB bulletin pointed out that no change had been made in the code concerning liquor ads.



Much of the industry itself has opposed the use of the airwaves for advertising hard liquor. A resolution on the books of the Distilled Spirits Institute for 25 years opposes the use of airwaves by members for advertising liquor.

Robert W. Coyne, president of DSI, said that the institute agrees with the senators' statement that public interest is not served by liquor ads on the air. He further said that no member of DSI ever breached the industry rule against broadcasting liquor ads. Unfortunately, Publicker Inc. and its subsidiaries are not DSI members.

The problem of liquor advertising on radio and television has been dormant since 1958 when a Boston FM station carried vodka commercials on a night music program and a Milwaukee station announced its plans to accept liquor ads. Through the efforts of Harold E. Fellows, then NAB president, these stations and several others that toyed with the idea discontinued their plans for carrying further liquor ads.

SPONSOR, weekly radio and television advertising magazine, called the announcement of the current ads "most distressing." It called on president Collins to take "effective steps to meet the new threat posted by the spot orders of the Ellington agency." "Let's have quick industry action on this," the magazine urged.

However, there may actually be little that the NAB can do, at least as far as the Publicker account, since non-member stations are the ones taking the liquor ads.

Responsibility lacking

NAB criticism, threat of government legislation or danger of loss of license at renewal time ought to help the stations reconsider their decision to carry liquor ads. Perhaps a renewal of their sense of public responsibility will make no further action necessary. As Sens. Magnuson and Pastore stated:

"While we are well aware that broadcast licensees are all anxiously looking for new sources of revenue, we never believed that they would be so lacking in their sense of public responsibility as to even consider the broadcast of liquor advertising."

BERLIN

by J. Elliott Corbett
Administrative Assistant
Division of Peace and World Order

There is much evidence that both East and West wish negotiations initiated soon on Berlin. As usual, both sides would like to negotiate from a position of strength. This used to be called "power politics;" now it is simply "security diplomacy."

Khrushchev has expressed a desire for a settlement, and yet as he sits at the conference table, he wants both the "weight" of the neutron bomb and the weightlessness of Titov (second man in space) in his corner. President Kennedy has declared his willingness to enter negotiations for a peaceful settlement, but also has acted to strengthen American forces in West Germany and even West Berlin.

There is no question but that there have been serious mistakes on both sides in dealing with this issue. The East has blundered by:

- closing off refugee traffic at the Berlin border thus clearly identifying East Germany as a communist "paradise" where its beneficiaries must be restrained at gun point.
- forcing the Berlin Crisis of 1948 by closing access routes and necessitating the Western airlift.
- setting up para-military groups in East Germany following World War II thereby touching off rearmament of both East and West Germany.
- rejecting the Marshall Plan thus restricting it to a Western recovery program rather than an all-European plan which might well have contributed to the unity of Germany.
- setting up a puppet regime in East Germany in violation of previous promises to provide for free elections.

The West has revealed its folly through:

- the Allied forces swinging South in Germany at the conclusion of World War II thus allowing the Russians to take Berlin in the first place.
- drawing back its forces in Germany at the conclusion of World War II to previously determined boundaries before receiving satisfactory agreements regarding access to West Berlin and a German settlement.
- French post-war veto of arrangements for all-German political parties, labor unions, postal systems, etc. thus blocking solidification of a united Germany.
- allowing a U-2 incident to occur at a time when a solution of the German problem was being considered.
- rearmament of Western Germany (much to the alarm of the Soviets) to the point where she is the strongest military power in Western Europe.

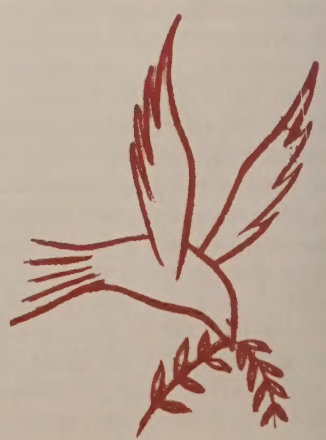
Unacceptable possibilities

There have been a number of solutions suggested to resolve the present unhappy state of West Berlin—many of which are either unworkable or unacceptable. These are:

1) "Reunification" has been proposed intermittently by various Western powers as an immediately realizable objective. Though desirable as an ultimate goal, simple mathematics reveal at once its impossibility from the Soviet viewpoint. With over 53,000,000 people living in West Germany and only about 17,000,000 in East Germany it is apparent that unification now would simply mean absorption of the East German state by the Federal Republic. Furthermore, the United States is unwilling for West Germany to give up her place as the most powerful European participant in NATO. Reunification in that case would mean that a united Germany would be the backbone of an anti-Soviet military alliance, certainly a development unacceptable to the Russians.

2) "Free elections" is another highly-heralded Western slogan. Population differential plus the unpopularity of communism among nearly all Germans reveal clearly why the Russians oppose any free all-German election.

3) Another unacceptable proposal was made by Premier Khrushchev recently when he suggested that West



Berlin be made a free city and that its status be guaranteed by "token" Western and Soviet troops. Although there may be some aspects of this arrangement that may become the subject of serious negotiation, the introduction of Russian troops into the American-British-French zone of Berlin is not likely to be considered by the West unless a similar status is extended to the entire city.

4) Foremost Soviet proposal, one which initiated the current crisis, has been that a formal treaty be signed with East Germany, thus bringing to settlement a matter pending all-too-long since the conclusion of World War II. This solution, which would confer *de jure* recognition upon the "German Democratic Republic," is not acceptable to the West because it represents a hardened position against reunification and would involve acceptance of a puppet regime established by the Soviets.

Constructive solutions

Despite the recurring bluster and the apparent impasse occasioned by the announcement of terms wholly unacceptable to the respective opponents, there still remains various constructive proposals designed to clear the atmosphere and to draw us back from the brink.

Among those that provide some hope for a breakthrough are these:

- A proposal by Senator Mike Mansfield that all of Berlin be made a free city "held in trust . . . by some international authority" until it can once more become the capital of Germany. Sen. Mansfield would have the "routes of access . . . garrisoned by international peace teams." Needless to say, including East Berlin as part of the "free city" would cause some problems again with respect to the flow of refugees from East Germany. However, at least it is a positive recommendation worthy of consideration.
- *De facto* recognition of East Germany in exchange for a firm agreement of Western rights in Berlin and the right of access to the city. Such an agreement might protect the freedom of the West Berliners but probably would lead to some decline in the importance of the city politically and economically.
- Submission of the entire issue to the United Nations for settlement. It may be that the unaligned, neutral nations of the world could come up with a face-saving suggestion enabling both sides to show flexibility "in the interests of international harmony." In view of the two K's playing "chicken" with H Bombs, as one writer put it, something besides a summit conference may be needed to permit them to back down with grace.
- Referral of the dispute to the International Court of Justice. Since our rights in and to Berlin are legal matters, it might be possible to submit this matter to those best qualified to handle international legal questions. Of course, it would be necessary for both the United States and the USSR to accept the jurisdiction of the court in advance. This step might be just the move which would get the International Court off dead center by dealing with a truly vital issue in a responsible way, thus enhancing "world peace through world law." If countries are sure of their position, they should be willing to submit the case—trusting the Court to render a sound and fair decision.
- A wide settlement involving a demilitarized, atom-free zone in Central Europe including Germany. There has been a revival of consideration of the Kennan and Rapacki Plans proposed in 1957. George F. Kennan, professional American diplomat, suggested the possibility of creating a zone in Central Europe which would leave Germany, Poland, and Czechoslovakia free of all nuclear weapons.

Also, while the Soviet Army was to withdraw its forces from Eastern Germany as well as other Warsaw Pact nations, armed forces of United States, Great Britain, and France were to be withdrawn from the Federal Republic. Mr. Rapacki, the Polish Foreign Minister, in his revised Plan, suggested the same atom-free area but, in addition, proposed that foreign troops be removed and armaments reduced in East Germany, West Germany, Poland, and Czechoslovakia. "Suitable controls" formed a part of the proposal.

It is difficult to see how the larger issues of the Berlin crisis, such as economic survival of that beseiged city, reunification of Germany, or any kind of adequate long-range peace settlement is possible without looking at Berlin in a larger framework.

There are important factors which lead the Russians to press for a broad settlement now. Genuine fear regarding rearmament of Western Germany, together with the haunting possibility that she could conceivably be armed with nuclear weapons, deeply trouble the Soviet Union, Poland, and other Eastern European nations who suffered severely at the hands of the Germans during World War II. Also, there is an anxious concern that the German-Polish border be fixed at the Oder-Neisse line soon so as to prevent any future claims of a united Germany for territorial expansion.

There have been errors in strategy and decorum, but these should not be sufficient excuse for allowing the German question to remain in suspended animation sixteen years after the conclusion of the war.

Christian principles

As Christians committed to the cause of peace and freedom there are certain principles we may well adhere to through this critical period:

1) No peoples now living under freedom should by international agreement or abdication of responsibility be allowed to slip behind the Iron Curtain.

2) We should constantly seek to strengthen the stature and moral force of the United Nations.

3) We ought to seek to move toward the establishment of international law and order with peaceful adjudication of all disputes.

4) We must examine dispassionately all positive proposals that offer hope against the prospect of atomic holocaust.

5) We should pray that God's redemptive power and spirit will be made manifest in the midst of the crisis.

Board approves plan for church center beside UN

Construction of a center for the churches next to the United Nations headquarters in New York City gained near-final approval at the Chicago meeting of the Board of Christian Social Concerns of The Methodist Church on September 8.

The Board approved the plan of its Division of Peace and World Order to acquire through a commercial firm a 5,000 square foot corner lot at United Nations Plaza and 44th Street for $450,000 for the erection of a building of probably 13 stories for an estimated $1,500,000. Including chapel, meeting rooms, cafeteria, and offices, part of the building would be used by the UN office of The Methodist Church to expand the services at the UN. Most of the space would be rented to similar offices of other churches, since an ecumenical program is part of the project's purpose.

Major expansion of the UN program is envisioned. Herman Will, Jr., who heads the Division of Peace and World Order, said the present office serves over 3,800 Methodists in organized groups per year.

Under the proposal the Board will negotiate with a construction company which would purchase the land and construct a building according to Board specifications. Under the proposed type of arrangement the Board's Division of Peace and World Order would lease the building from the construction company. This arrangement would provide the church with the option of purchasing the building several years hence.

No fund campaign planned

Also under the accepted proposal, the Board will not seek funds for this project on a church-wide basis. No campaign for funds within The Methodist Church is planned. The Board's plan is subject to approval of the official councils of the church.

Construction is to start before the end of 1962. The Board's option to buy the property expires November 30, 1961, and plans must be submitted by December 15, before a new zoning requirement would decrease the structure's size, making the building less feasible economically.

The Division of Temperance and General Welfare received the Board's permission to transfer the 18 acre northwest Washington site to The Methodist Corporation established by General Conference. Also with the Board's approval, the division voted to propose to The Methodist Corporation an administration building on a portion of the 18 acre tract across the street from American University. Additional plans will not be made until this proposal has been accepted by The Methodist Corporation, the Coordinating Council, and other official groups related to the project.

Dr. Caradine R. Hooton, General Secretary of the Board of Christian Social Concerns clarified the meaning of the action, "A clear distinction should be made between the two projects. The UN project is legally a project of the Board, but responsibility, financially and administratively, lies with the Board's Division of Peace and World Order. The other building, an administration building for the Washington Methodist Centre, will be a project of The Methodist Corporation. Two plans for construction will be submitted to the councils of the church. One of these involves re-investment of building replacement funds of the Division of Temperance and General Welfare. Neither building has received necessary clearances and therefore only can be considered at this time as tentative projects. Neither project will require a church-wide request for funds by the Board in the immediate future."

Educational projects approved

Development of a Christian approach to the problem of communism was one of several educational projects approved by the Board during its meeting.

The project was presented as an answer to the desire for anti-communist methods that "are not only compatible with the finest traditions of American democracy, but are also in harmony with the ethical principles of the Christian faith." This is planned to be centered in the local church.

The other programs, out of the public affairs committee of the Division of Human Relations and Economic Affairs, include promoting at predominantly Negro private schools of training for the public service, because of a "critical shortage of available qualified Negroes to fill management and executive positions now available;" conducting social action seminars at Methodist colleges to promote "basic understanding and to develop adequate skills." Solicitation of private funds was authorized.

The Board also approved a request of its Division of Peace and World Order for a committee to raise some $60,000 to repay a "debt of honor." This is the amount remaining of some $500,000 in expenses of Methodist conscientious objectors, paid by the historic peace churches during World War II.

Resolutions adopted by the Board at its annual meeting:

- Called attention to the problems of unemployment and to the needs of educating workers in the skills for which jobs exist, but more especially to the need for education of "trained social leadership a democracy requires."
- Pointed out that our economic system is "not merely a weapon against communism or "as an instrument of economic war," but "as a ministry to human need . . . an instrument of a great ministry to God's creatures everywhere."

A series on the Freedom Riders

Introduction by the *Concern* editor

On March 13 the Congress of Racial Equality announced that a small, bi-racial group would be recruited to ride Greyhound and Trailways buses from Washington to New Orleans. Since then, newspapers have carried items about the Freedom Riders almost daily. On May 4, 13 persons from 18 to 61 years of age—six white and seven Negro—began the first Freedom Ride. The specific purpose was to challenge any segregation restrictions on interstate travelers.

By May 14 Freedom Riders made headlines in newspapers around the world. During the period from May 14-25 their tactics met with resistance and violence erupted in Anniston, Birmingham, and Montgomery. A bus was burned and persons were beaten without police intervention. The combination of mobs and lack of police support forced the first Freedom Riders to alter their plans and they flew to New Orleans and disbanded there.

The second ride began in Nashville. In Birmingham these riders were jailed. After their release on May 19, they continued their trip to Montgomery where their arrival was met by riots which required federal action to establish order.

Riders from other sections of the country traveled into the South. Almost 300 were arrested in Jackson, Miss. About 100 of these were released on bonds. Many others chose to waive their suspended sentences and remain in jail.

While the press has been quite thorough in its coverage of the activities of the Freedom Riders, *Concern* has included very little about them. With this issue *Concern* is beginning a series of articles on the Freedom Riders.

To introduce this series, several comments need to be made to clarify some of the issues.

Social scientists have concluded, in general, that at least two castes exist in this country. These two castes are best defined as Negro and white. Within these castes there are several classes — varying in their appearance and number from place to place. In some areas caste lines are difficult to discern. In the "deep South" they are quite marked, even though they appear to be less marked today than previously.

The strength of caste codes in the South particularly (but also to some extent in the North) causes many Southerners to have strongly ambivalent feelings on issues relating to equal opportunities for lower caste individuals, i.e. Negroes.

On the one hand, they want to be 100 per cent American and stand up before the world to proclaim that our country is a land of freedom and equality. On the other hand they are constantly impressed by their immediate communities with the fact that there are caste differences. Further, to live in comfort they must abide by the caste code to some degree.

While the caste code shows itself in many ways in the deep South, it almost universally is evident in the North at the point of prestige housing. Premium residential areas usually succeed in restricting their residents in one way or another.

Social equality lacking

Perhaps the most extreme level of equality is social equality. If white persons and Negro persons were social equals, this would mean that they could do anything bi-racially that they could do uni-racially — golf, swim, go to church, date, marry. The slogan of the upper caste which reveals this is: "You wouldn't want your daughter to marry a Negro, would you?"

Social equals sit together—at least. It is at the point of doing things as social equals that the Freedom Riders are most strongly condemned. They ride together on buses and they stay together in terminals—sitting and eating. This is social equality.

Citizens, elected officials (such as Governor Patterson of Alabama, a Methodist), and police are caught in the dilemma of having to live in two societies which have conflicting values. They have to ascribe to both values to the extent that they can remain within both societies with a small amount of comfort. No person — North or South — who ascribes to the social code of more than one society escapes this problem — no matter whether the society is geographical, professional, religious, or political. Freedom Riders remind Southerners of their dual allegiances in a way which causes them to be embarrassed before the whole world.

Persons who have interviewed the Freedom Riders have usually portrayed them as very conscientious persons, strongly motivated by their Christian faiths.

While many of the Freedom Riders were not official leaders of Christian denominations, most were active

churchmen. Many were clergymen. Two Methodist ministers were in the second ride which erupted into violence in Montgomery. Thirteen Episcopal clergymen were in the number arrested in Jackson. The son of Bishop Richard R. Raines and the Reverend Howard R. Carey of The Methodist Church were involved. Local Methodists in Jackson worked to meet the personal needs of the jailed riders. (No study of the basic beliefs and denominational affiliations of all of the Freedom Riders is known to this writer.)

For the most part the Freedom Riders were individuals from outside the South. They, it appears, were acting in good faith. But, in the South, too, churchmen were at work. They did not make the news as did the Freedom Riders. Instead, many southern churchmen contributed to the kind of stability that kept violence at a minimum. There are indications that violence would have been far more extensive had it not been for responsible leaders who succeeded in maintaining a calm atmosphere. The press exerted outstanding leadership in reporting the news in a way that did not evoke additional violence.

Many observers believe that the contributions to be made by the Freedom Riders have been accomplished. Perhaps *Concern* could appropriately accept this judgment and omit further reference to them. The editors have not chosen to do this. Among other things, *Concern* is a medium of exchange of opinions by members of the community of faith. We feel that it is extremely important for readers to express their social concerns to other members of the community of faith in such a way that combined action and opinions of Christians may have a positive influence on society as a whole.

Therefore, we are beginning a series of interpretative articles on the Freedom Riders by members of the community of faith.

This first article is an adaptation of an article included in the August 15 issue of *The Central Christian Advocate*. It is written by Mrs. Martin L. Harvey of Jackson, Miss. Mrs. Harvey is a Methodist who represents her jurisdiction on the church's General Board of Christian Social Concerns and serves as its secretary.

—The Editor

Freedom Riders

by Mrs. Martin L. Harvey

On May 24, the first Freedom Riders arrived in Jackson, Miss. Since that date almost 300 have come individually and in groups. They have come by bus, by train, and by air. They have tested the segregated waiting rooms, rest rooms, and lunch counters of these terminals and have been arrested for breach-of-the-peace charges and jailed. It may be said to the credit of Jackson officials and citizens that the pact made for no violence has been kept. Sentences have ranged from $200 fines and two months' suspended sentences to $200 and four months' imprisonment. Both arrests and trials take only a few minutes and are conducted in a professional manner.

The Freedom Ride movement started from a seed planted originally by CORE (Congress of Racial Equality) of New York. It would have died in mid-May had not Nashville students and Alabama leaders continued it and secured support for it. This makes this movement southern in its growth and development.

Although around 100 Freedom Riders have been released on $500 appeal bonds, many have chosen to waive their suspended sentences and remain in jail. Overcrowded conditions in the city and county jails have necessitated transferring, both male and female, white and Negro prisoners, to the Mississippi State Penitentiary at Parchman, approximately 150 miles from Jackson.

Prisoners are housed in the first-offenders camp and the maximum security building. In the latter, three persons are placed in tiny 6′ by 9′ cells meant for two. During the delegation's visit sent by the governor of Minnesota, the third girl from each cell was moved to the comfortable infirmary for a day and a half.

The experience of the Freedom Riders are best told in their own words. Here is an excerpt from the July 21, 1961 issue of the "Voice of the Movement." This publication states that "it is an official expression of the Student Central Committee and of the recently-organized Jackson Non-Violent Movement. 'The Movement' is composed of interracial, inter-religious people striving to live democracy and to cooperatively improve the Jackson community." The following is an account given by Bernard Lafayette and John Lewis of the American Baptist Seminary, Nashville, Tenn., after being recently released from Mississippi State Prison.

The story of Jackson

After our arrest we were taken to the city jail. When convicted, we were transferred to the Hinds County Jail across the street. Two days later we were taken to the County Farm about 18 miles out of Jackson. There we were interrogated and given stripped uniforms. We were told to reply by saying "yes sir" and "no sir." For not complying, one young lady, who weighed only 90 pounds, was slapped by the superintendent. His case was ruled "self-defense," after investigation. Reverend C. T. Vivian, of Nashville, Tenn., was beaten until he shed blood, because he said "no" instead of "no sir."

Subsequent to an investigation made by the F.B.I., we were taken back to the county jail. The conditions were deplorable, so we immediately requested materials to clean the cell-block. We organized into a clean-up group and a food detail. We arose at 4:30 every morning. We selected leaders for devotions, calisthenics, cleaning-up, and workshops. We made a daily schedule that was adhered to. The meals consisted of cold grits that stuck to the tin plate, hot, black, bitter coffee, and three biscuits. The grits were substituted at times for a dab of syrup. Sometimes we had stew and noodles for dinner.

The jailers' attitude was hostile the first few days, but, after they learned

Reprinted by permission from *The Central Christian Advocate* (August 15, 1961), copyright 1961, Lovick Pierce, Publisher.

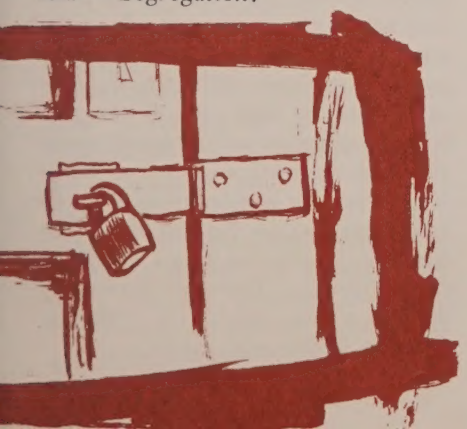
blease go away

that we were intelligent and loving human beings, their attitudes changed. Our communication with the girls and the other prisoners, who were on the lower floors, was through freedom songs. We lay on our bunks late at night singing freedom songs until the melodies died down into deep sleep. Every two or three days more Freedom Riders came in, until the jail overran. The white males remained at the more comfortable city jail.

Twenty days later about 2:00 in the morning, we were transferred to the Mississippi State Penitentiary. At the penitentiary, all our belongings were taken away and we went to our cells nude. Later we were given shorts and undershirts, and only Bibles to read. We were allowed to write and receive two letters a week. The only time we left our cells was twice a week for 10 minutes to shave and shower.

Two white students, who refused to cooperate, were pulled out of the truck on the ground, punched, and kicked. When they refused to get up, a metal cuff was put on their arms and they were dragged face down on the shell drive-way to the entrance of the Maximum Security Unit where we were kept. The prison officials used a high-powered cattle shocker in an attempt to get the fellows to undress. Later, their clothes were torn off their bodies. One student had been on a 25-day hunger strike when we left. Three others were four days behind him.

The spirit is high, and shall remain high until this "sleeping nation" awakes to its most degrading problem — *Segregation!*



Who are these Freedom Riders who converge on Jackson? Why do they remain? They have made their point, why do they keep coming? These are questions that are being asked by both whites and Negroes.

Persons of quality

There is no doubt on the part of any who have contact with these visitors, that they are persons of quality and character dedicated to the ideal of removing from the face of our nation the stain of segregation and other evils of injustice. They use the nonviolent technique of loving their brothers of the white race into being and acting their best divine selves. They believe further that injustice anywhere is a threat to justice everywhere. They are the oppressed man reaching out to his oppressor and saying: "I will not submit to you and I will die if necessary, but I will not hate. You cannot destroy my faith that somewhere in you is a core of goodness that can be reached. The time can come when we can join hands and work together."

Governor Barnett, of Mississippi, so recognized the calibre of persons, that he made a special trip to Parchman to instruct officials. He told them, these people are different; do not treat them as you do other prisoners. So effective has been the witness of the riders that the jailer has been heard humming their freedom song, "We Shall Overcome."

The riders are white and Negro, Jewish, Catholic, Protestant. Among them have been James Farmer, executive director of CORE, the Rev. James Lawson and the Rev. Anderson, pastors of Methodist churches in Shelbyville and Nashville, Tenn.; Gwendolyn Green, Washington, D. C., Howard University student; Jan Triggs, Chicago, Ill., student, Marion College of Commerce; Shirley Thompson, age 18, New Orleans, La.; Johnnie Rogers, boxer, Los Angeles, Calif., and his wife, Janet; Pauline Knight, student, Nashville, Tenn.; Ruby Doris Smith, Spelman College student, Atlanta, Ga.; Rita Carter, Berkeley, Calif., student at Oakland City College; Price Chatham of East Rockaway, Long Island, N. Y., story analyst for Paramount studios, who fasted 23½ days; Father Muse, pastor of Good Shepherd Episcopal Church, Berkeley, Calif.; teachers, ministers, priests, rabbis, and lawyers. They are dedicated idealists; not communists, nor beatniks.

These and other riders come to make it completely clear that no punishment is too difficult to bear. Theirs is the dedication of the early Christians, who chose jail and death rather than giving up their beliefs. Like Stephen, of the New Testament, they point out to all of us our sins. Stephen was stoned for his acts. Similarly, the Freedom Riders are de-humanized, abused, and maltreated. But, they will keep coming until the state of Mississippi complies with federal law as relates to interstate travel.

Mississippi is a physically beautiful state. Its black, rolling delta lands, its Mississippi River, its verdant pine trees, its sandy gulf coast, fronting the Gulf of Mexico, even its red clay hills, where Jackson is situated, are testimonies of this. It is the soul, the mind, the body of men, living in this economically depressed area that have become scarred by slavery, prejudice, ignorance, hate and injustice. None have escaped the ravages of a system that allows some to stand tall only as they stand on the backs of others.

A moral issue

Truly the issue before Mississippi and the South is a moral one. Segregation is a crime against God, who made us all his children. The Freedom Riders have brought the issue into the open and placed it squarely on the conscience of the nation. As a moral issue, it must release the minds and souls of the whites from the guilt of perpetrated injustices, while at the same time offering human dignity to

the Negroes who have been victims of these injustices. Satyagraha, soul force, defined as "taking unto one's self suffering rather than inflicting it on others" is most effective in solving moral problems. It is the suffering of the Freedom Riders that the Negro community understands better than their philosophy, for we also suffer.

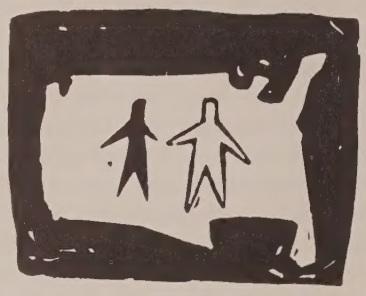
Martin Luther King says that a major problem of the South is that it "seeks to live a monologue and not a dialogue." This is certainly true of Jackson. There has never been any real communication between the races. What exists has come between employer and employed maid, cook, nurse, or yardman or through some "Uncle Toms" (the educated kind, etc.), or "Uncle Tom" who tells the white leaders what they like to hear.

An example of this latter type of communication appeared in the Friday, July 14, issue of the *Jackson Mississippi Daily Clarion Ledger*. Mrs. Lucretia Lackey of 907 Dalton Street, Jackson, Miss., writing in "Voice of the People" column, stated: "Dear Editor: I'm writing this letter to the 'Freedom Riders.' I'm asking you, the 'Freedom Riders' to please help us colored people by staying out of Mississippi. . . . We colored people are getting along fine with the white people. Anytime we need help the white people will help us. . . . All we have to do is call on them. . . . But they go to their place and we go to our place."

It is Mrs. Lackey's letter, I used as basis for title of this article. Suffice it to say that the Negro citizens were so exorcised by this unfortunate letter, that police guard had to protect Mrs. Lackey and her home from the violent members of the community.

Until the Freedom Riders ("Friction Riders" is the name used by our press) came, the major leadership in civil rights had been given by the local NAACP. Many mass meetings with outstanding speakers had been held. Young Tougaloo students, during the early spring, had a "read-in" at the lily-white public library, other youth "sat-in" at the city zoo, conducted boycotts, etc. The young people had extensive plans for challenging all segregated facilities in late May. Just two days or so before their plan was to go into operation, the Freedom Riders came and remained. Apathy settled on our youth. They felt insulted and hurt, especially when they were told by some coming into the community to help: "You haven't done anything in Mississippi. You aren't doing anything." It took all of the astuteness of our leadership to convince them that we each have a role to play. Even though we may play it in different ways, our goal is the same.

Adults have not taken a major part in the struggle for freedom in Jackson, mainly because the economic tie with white employers is a direct one. Economic pressures, reprisals, and dismissal from years of faithful service have come to some for just attending a public mass meeting sponsored by the NAACP.



Negro community united

The presence and suffering of the Freedom Riders has united the Negro community like nothing else before. With a few minor exceptions, every Negro, either openly or covertly, is with the movement for human dignity, civil rights, educational and job opportunities.

Certainly we know from experience that there is sympathy within the white community. These feel, if integration must come, they wish it to come quickly and painlessly as possible. Some others feel that integration must and will come; they just wish to delay it as long as possible. Others want it never.

My involvement with the Freedom Riders began on May 26, 1961, when Reverend E. A. Mayes, my pastor at Central Methodist Church, Reverend S. L. Webb, pastor of Anderson Methodist Church, and I were sent as a delegation to the first trial. We were attending the Mississippi Annual Conference at Waveland, Miss. Upon hearing that some Methodist ministers were in this first group to arrive in Jackson, Bishop Charles Golden, of the Nashville-Birmingham Area, delegated us to represent the Conference Board of Christian Social Concerns at this hearing.

Womanpower Unlimited formed

Observing there some needs, which must be met for our detained guests, the churches were contacted for funds and several ladies met and organized Womanpower Unlimited, on May 29, 1961. It was sponsored by the Christian Social Concerns Commissions of the local Methodist churches and the Interdenominational Ministerial Alliance. Since that recent beginning, Womanpower Unlimited has handled several hundred dollars in clothing, toilet articles, and other needs of the prisoners, without discrimination. Recently the sheriff forbade any further things to be taken in by the ministers and lawyers. Now the ladies concentrate their energies in transporting the Freedom Riders when they are released, feeding, housing, giving them beauty and barber service, and taking them to the airport when time to leave Jackson arrives.

Womanpower Unlimited has as its expressed goal: to mobilize *all* women to participate in any organized effort for good in the betterment of the community. Already the ladies have voted that it shall be a permanent organization. In cooperation with the Voters League, classes in registration and voting and study of the Mississippi Constitution have begun. Womanpower Unlimited's program will grow and expand.

Where the Freedom Rider story shall end, no one knows. Local ministers have met with Mayor Thompson. One result of these conferences may be a bi-racial committee for community planning. Certainly we hope and pray that we will let God guide us all steadily and give us the wisdom, intelligence, and courage necessary. As we work together to make Mississippi the wonderful state it can and must be, we join in the sentiments of the popular song, "The Freedom Riders": "Freedom ain't freedom if a man ain't free, ride on, Freedom Riders, ride on."

report from

• Division of Temperance and General Welfare

Roger Burgess, Board Associate General Secretary in charge of the division

by *Roger Burgess*

The ever present problem of controlling saloon and tavern operators came to a head in the Nation's Capital some time ago.

District Alcoholic Beverage Control Board Chairman Frank E. Weakly found it necessary to call a closed meeting of about 2,000 holders of wholesale, retail, and solicitor licenses for alcoholic beverages in Washington, D. C. The subject: lax compliance with the law.

The Washington Post reported that Weakly had called the dealers together primarily to discuss "heard rumors" of liquor code violations involving the following matters:

1) Illegal payments by distillers, brewers, and distributors to licensees as a means of securing their business. In some cases, these were disguised as loans that the licensee was not expected to repay.

2) Secret discounts given to licensees by distributors. District regulations specify that all discounts on wholesale liquor purchases must be recorded on the sales invoice.

3) Brewers and distillers supplying licensees with glasses, clocks, and advertising displays valued at more than the $10 maximum placed on such free goods by District regulations.

The ABC Board chairman was also concerned about advertising by some package stores which tend to discredit competitors or convey untrue inferences about the products being advertised. Weakly made the point that he was reminding the dealers present that a liquor license is a privilege and not a right. The *Post* quoted him: "I told them that if they want to retain their privilege they must be thoroughly familiar with all the regulations and see that they comply with them."

The *Post* also said: "Several licensees contacted all admitted privately that the violations mentioned by Weakly are known to occur frequently within the District."

Final plans made for Adult School

Delegates to the 1961 National Adult School will explore several specific areas of social welfare. To introduce some of these issues, the National Adult School will open with "What Happened to Hannah," a filmstrip that points up welfare needs (See "At Your Service" page 14 for further description).

Compassion and Community by Haskell M. Miller will be the basic resource for the school. Presentations and group discussions of the 2nd National Conference on the Churches and Social Welfare will also serve as resources as the Adult School delegates study and discuss policies and programs for local churches on a variety of social welfare issues. Included in these issues are:

Problems of the aging, mental and physical health, community planning, income maintenance, relationship to government, individual problems, the local church and social welfare, and the impact of social change on the family.

Watch for reports from this school in future issues of *Concern*. Registrations are still being accepted. For information write: The Rev. Richard Edgar, 100 Maryland Ave., N. E., Washington 2, D. C.

Committees formed to develop policy

Bishop John Wesley Lord, chairman of the Division of Temperance and General Welfare, has appointed committees to develop basic policy statements on several issues assigned to the division. The bishop appointed the committees during the meeting of the division at the recent Board meeting in Chicago.

Policy statements developed by the committees would first go to the General Board for approval and, following that, would be submitted to the General Conference. The purpose for such statements is to help local churches determine solid bases for action on these issues. Policy committees include:

Medical Care, Dr. Lester Keyser, chairman; Mental Health, Bishop Hazen G. Werner, chairman; Pornography, the Rev. Dennis F. Nyberg, chairman; General Welfare, Bishop Glenn R. Phillips, chairman; Rehabilitation of the Criminal, Bishop Paul Hardin, Jr., chairman.

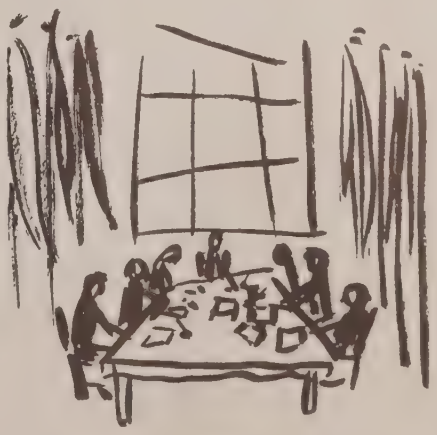
Suggestions for these policy statements would be welcomed. Send them to: Roger Burgess, Division of Temperance and General Welfare, 100 Maryland Ave., N.E., Washington 2, D. C.

Group studies approach to movie-tv industry

Representatives of TRAFCO, the Division of Temperance and General Welfare, and the Communications Department of the Board of Christian Social Concerns met Sept. 11 for a preliminary consultation on approaches to the movie and television industries.

Two future consultations were projected at this meeting. The first would be theoretical in nature with a discussion of effects, social control, church concern, and the relationship of art to morality. The second would include efforts to implement conclusions.

An article on the television code is planned for *Concern* so that conference and local committees will be able to begin work on this, too. A pilot project has been set up to find ways to help youth get the most out of popular movies. Watch for future developments.



report from

• Division of Peace and World Order

Herman Will, Board Associate General Secretary in charge of the division

A meeting with Algerian rebels

On July 26, 1961, members of the Churchmen's Study Tour sponsored by the Division of Peace and World Order visited Algerian rebel leaders in Geneva, Switzerland. In this article Herman Will reports on that meeting.

Geneva taxi drivers lost no time in transporting members of the study tour to a villa in an outlying section of Geneva. Owned by an Arab Sheik, the villa had been turned into a temporary headquarters for the Algerian rebel leaders engaged in negotiations with the representatives of the French Government over the future of Algeria.

Warned in advance that the villa was heavily guarded, the group was not entirely surprised by the scene which greeted them. A high wire fence, topped by barbed wire, surrounded the property. Above the locked gate, a large searchlight was mounted. Just inside the fence, huge rolls of barbed wire were scattered.

The Swiss guide spoke to the soldier stationed at the gate. Two quick telephone calls brought a civilian to meet us and escort us to a nearby barracks, apparently used for press conferences. But after a few moments, we were escorted to the villa itself.

Along the road from the entrance we passed two machine gun emplacements, well protected with sandbags. Armed soldiers were in view at other points. We believed what we had been told: that there were two companies of Swiss soldiers—some 214 men—stationed at or near the villa to safeguard the Algerian rebels from any possible attack, presumably by fanatic French nationalists.

As we entered the building we were greeted by Mr. Ben Yahia who described himself as the head of the cabinet of the prime minister and the only cabinet member who spoke English. A young man, probably in his thirties, he spoke simply, clearly, and directly in answer to our questions.

As we sat and listened, it was hard to believe that Mr. Ben Yahia was one of the leaders of the FLN (National Liberation Front) which has fought the French armed forces for seven years and had won the increasing support of the Algerian people. He and his associates were living in Geneva — neutral territory — and journeying to nearby Evian in France in efforts to negotiate a settlement of

the Algerian conflict with French officials.

The main points made by Mr. Ben Yahia were these:

1) The Algerians cannot accept the separation of the two Saharan departments, established by France in 1957 after the discovery of oil and gas, from the rest of Algeria. Though the Sahara has only a half-million of the ten million Arabs and one million French settlers in Algeria, it comprises nearly 80 per cent of the area. The Algerian rebel leaders state that they are willing to work out an agreement that will take into account the French economic interests in their country.

2) The French government is fostering the idea that the Sahara is a sea and all bordering countries have an interest in it. Thus they encourage other nations to make claims, strengthening the French position through a "divide and rule" policy.

3) The Algerian rebels (after independence) are ready to cooperate with all nations on the basis of equality and without neo-colonialism in any form. There is need to change the economy from one directed in behalf of the interests of French settlers and metropolitan France to one directed for the benefit of the Algerian people.

4) The Algerians are ready to have most of the French settlers stay. Some, of course, will want to leave because of "uneasy consciences" and will do so even before independence comes. The rebel leaders recognize that some guarantees must be worked out for the French minority before France can agree to a settlement.

5) The United States, through its NATO program, has furnished France with arms which have been used against the Algerian rebels—especially helicopters. The Algerians understand the importance of NATO in U.S. policy but point out that the French could not have continued the war in Algeria without U.S. military and other aid. They realize that despite government policy, the American people sympathize with the Algerians and other nations struggling to win independence.

This is the essence of the present Algerian position as set forth by one of the rebel leaders.

As we walked away form the villa, we noticed the nearby landing where two camouflaged helicopters rested. We appreciated more than ever before the importance of Switzerland as a neutral state and the efforts it puts forth to facilitate international gatherings that will advance the cause of peace.

Two days after this visit the press announced the suspension of the negotiations for an unspecified period due to differences over the Sahara.

—Herman Will, Jr.

Order Now

"Problems of Disarmament," by the Rev. Daniel E. Taylor, an eight-page reprint from the August 1 issue of *Concern*, 15 cents each, eight for $1.00.

report from

• Division of Human Relations and Economic Affairs

A. Dudley Ward, Board Associate General Secretary in charge of the division

Director of Public Affairs reports to the division

Excerpts from W. Astor Kirk's report to the Division of Human Relations and Economic Affairs at the Chicago meeting of the General Board September 7-9, 1961.

Church and state relations

The 1960 General Conference of The Methodist Church recognized that issues of church-state relations in the United States are increasing both in number and in complexity, and that Methodists do not have as clearly defined concepts or policies as will be needed to resolve those issues. Therefore, it requested those agencies of the Church that have concerns that bear upon these issues to undertake, "under the leadership of the Board of Christian Social Concerns, joint study of these matters during the 1960-64 quadrennium." The results and findings of the study are to be reported to the 1964 session of the General Conference.

The Division of Human Relations and Economic Affairs has scheduled an inter-board consultation on church and state relations at the Conrad Hilton Hotel in Chicago on October 30-31, 1961. Board members and representatives of the staffs of the Boards of Education, Hospital and Homes, Missions, and the Commission on Chaplains have been invited to this consultation to help determine the method and scope of our study of church-state relations.

The preliminary outline of the church-state research project to be undertaken during the next two years has been developed. This outline will be analyzed, discussed, and revised at the inter-board consultation in October. As of now, however, it seems essential that a comprehensive study of Methodist theory and practice regarding church-state relations should include the following:

1) The historical background of church-state relations in the United States and the evolution of constitutional principles relative thereto.

2) A critical analysis of the "historic" position of The Methodist Church on the major issues of church-state relations.

3) An examination of the present relationships of The Methodist Church with government in the United States—national, state, and local.

4) Identification and description of emergent areas of government policy and program that appear to have significant future implications for The Methodist Church (e.g., Peace Corps, government medical care for the aged, federal aid to elementary and secondary schools, etc.)

5) Examination of the character and extent of efforts of The Methodist Church to influence the formation and execution of public policy in the United States.

Christianity and communism

Communism is universally recognized as an atheistic, materialistic ideology. As such it stands in direct opposition to the Christian faith. The promotion of communism by various organized communist movements, and the extremist tactics of a number of avowed anti-communist organizations have stimulated much interest in these issues on the part of local church and annual conference groups across the country.

Many ministers are caught in the cross-currents of the struggle between the extreme "left" and the extreme "right." A number of local church Commissions on Christian Social Concerns and annual conference groups are projecting study programs dealing with the issue of Christianity and communism. We are receiving an increasing number of inquiries about resource personnel as well as requests for reference material, which suggests that the local churches and annual conferences expect assistance and guidance from this division.

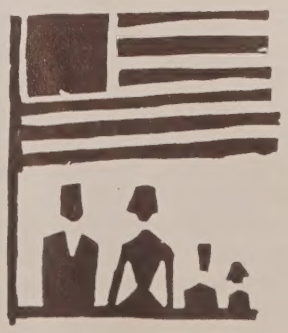
A phase of our public affairs program will be to provide two publications that may be utilized by local church and annual conference groups planning study programs dealing with Christianity and communism. The first is an *Annotated Bibliography* on communism. Each entry will carry the title of the book or article, the author, publisher, date of publication, and a brief description of the contents of the publication. The second resource material that we plan is the publication of a *Guide for the Study of Communism.*

Citizenship education projects

In assigning the social concern of "civic responsibility" to this division, the General Conference certainly intended that we should develop programs designed to encourage responsible participation on the part of Christians in the public affairs of their community, state, and nation.

Citizenship education programs can be multi-dimensional in scope, and they may take a variety of forms. The first citizenship education project that we shall undertake is an educational program for Negro students, with emphasis on preparation for the public service. We shall endeavor to develop and sponsor such a program cooperatively with the Division of Higher Education of the Board of Education, and private colleges historically associated with the education of Negroes. . . . The human relations aspects of such a program cannot be overemphasized.

Through it we can make a unique contribution not only to citizenship education but to intergroup relations as well. It is quite possible that we can secure a foundation grant to support any well-planned and educationally sound program.



. . . at your service

AUDIO VISUALS

Far From Alone; 16mm black and white or color sound film; produced in Hollywood for the Division of Temperance and General Welfare; running time: 31 minutes; rent from the Cokesbury Store serving your area for $8.00 black and white or $12.00 color; purchase price is $150 black and white and $250 in color.

Have you shown this film in your church in the last two years? This is an important film about the pressures to accept or use alcohol in this society. This film, recommended for seniors and older groups, tells the story of a college football star who is invited to appear on a beer-sponsored television program.

RESOURCE LIST IN TEMPERANCE AND GENERAL WELFARE

This new and greatly expanded list of resources in Temperance and General Welfare is now available from the Service Department, 100 Maryland Ave., N.E., Washington 2, D. C.; single copy free, additional copies, 25 cents each. This 40-page booklet contains resources on temperance, pornography, mental health, gambling, crime, medical care, and many other social welfare issues.

Materials are available for use with this film from the Service Department, 100 Maryland Ave., N.E., Washington 2, D. C. These include:

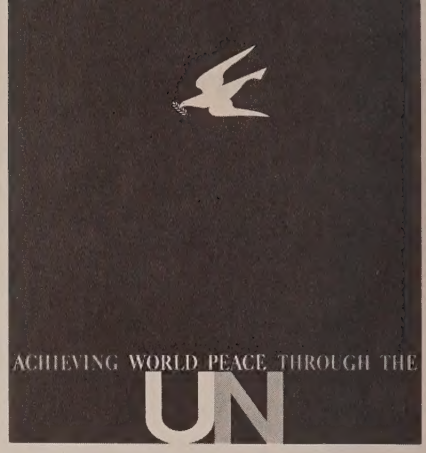
Far From Alone poster, 10 cents each; *postcards* for promotion, $1.00 per 100; promotion *brochure,* $2.00 per 100; *Leader's Guide,* single copy free.

What Happened to Hannah; color filmstrip with 33⅓ record; 86 frames, available from Service Department, 100 Maryland Ave., N.E., Washington 2, D.C.; purchase price for filmstrip and record, $10.00.

"Best filmstrip I've seen" was one of the comments heard after showing this filmstrip at the Southeastern Regional Briefing Conference.

In a clever and delightful way, this filmstrip discusses the need for church people to begin to concern themselves with the mental, social, and physical needs of their community. It also indicates the importance of working with non-church community agencies.

Produced by the Department of Social Welfare of the National Council of Churches in 1957, this has been a real "sleeper." It will help your conference or district to motivate churches and their members to action on human welfare needs.



Have you ordered materials for World Order Sunday?

The Service Department of the Board of Christian Social Concerns has now mailed World Order Sunday materials to all pastors and chairmen of local church commissions on Christian Social Concerns.

If for some reason you have not received your materials, order these now from the Service Department, 100 Maryland Ave., N.E., Washington 2, D. C.:

World Order Sunday Poster, 25 cents each.

Blueprint for World Order Sunday, 25 cents each.

Leaflet "What Is Your UN Q?," $1.50 per 100.

Leaflet "The Methodist Church on Peace and World Order," $3.00 per 100.

Leaflet "Christian Responsibility and a World of Law," 5 cents each or $4.00 per 100.

World Order Sunday Bulletin Covers, $1.50 per 100.

Please send cash with orders under $5.00.

The Social Creed of The Methodist Church

"We recommend that this Social Creed be presented to our congregations orally or in printed form at least once a year, and that frequent references be made to it." —From the Discipline *of The Methodist Church.*

Leaflet "The Social Creed"; contains this statement of the official position of The Methodist Church on specific social issues; $2.00 per 100.

Book *The Social Creed of The Methodist Church* by A. Dudley Ward; written to acquaint laymen, ministers, and students with the various aspects of the Methodist Social Creed; $1.50 per copy (paperback).

Both items available from Service Department, 100 Maryland Ave., N. E., Washington 2, D. C.

LETTERS

We solicit comments, criticisms and commendations for these columns. We will print, as space allows, portions of all those letters which are significant and signed. Address correspondence to Letters, **Concern**, The Methodist Building, 100 Maryland Avenue Northeast, Washington 2, D. C.

Praise for Sen. Fulbright

Dear Sir:

Please express my appreciation to all for the continuing fine quality of *Concern*. I especially am grateful for the excerpts of the address to the Senate by Senator Fulbright as published in the August 15 edition. This man seems to be one of the lone voices of sanity in a time of hysteria and you have done a real public service in making this available to many Methodists.

It is my hope that *Concern* will always present a viewpoint that is challenging and that it will continue to be willing to go way out when necessary to speak the word of truth.

The Rev. Robert W. Gordon
East St. Louis, Ill.

Public is real TV boss

Dear Editor:

I admire the aims of Mr. Newton Minow in attempting to improve radio and television programming (*Concern*, August 15) by restricting renewal of licenses; however, by itself, I doubt this can do much more than possibly to reduce the number of stations on the air.

Radio and television—and, for that matter, movies, though they are not controlled by the FCC—are, like all private enterprise, operated to make a profit for their owners. The close control given the FCC by the Federal Government allows it to exert considerable influence over broadcasters; however, it has been demonstrated time after time that where there is a profit to be made, a loophole in the law can be found. If anyone has any doubt, let him try to find any significant decrease in the amount of rock and roll being programmed on the radio as a result of the payola scandals.

It is up to us as individuals to control programming. We should let broadcasters know either by phone or letter when we approve of or disapprove of a program; and, above all, refuse to watch or listen to those programs we consider objectionable. The same goes for movies.

When broadcasters, and even more important, advertisers, find it more profitable to provide worthwhile programs than trash, programming will improve FCC or no FCC. When movie theaters find good wholesome adventure brings in receipts where sex and violence fail, we will have better movies. The only reason trash is more prevalent in the theater and on the airwaves is because people tolerate or enjoy it and advertisers can sell more on a trashy show.

The real boss of the airways, in my opinion, is all of us. The FCC should not have to do anything but police the exceptions; the stations that broadcast trash to a small minority. When this comes to pass, we will have programming quality that will not end with the first loophole in the law discovered.

Samule D. Jennings
University Hall, N.M.

What can alcohol do?

Dear Sir:

Professor George Maddox complains that "the issue (in deciding whether to drink or not to drink) is confused when alcohol is discussed as though it always does something *to* the individual and never *for* him."

I would like to have him make specification of the things that alcohol, taken through the mouth, can do *for* a man that could not be done better by some other means.

Clarence F. Avey
Springfield, Mass.

The beam in Methodism's eye

Dear Sir:

The July 15th issue of *Concern* dealing with Methodism's approach to gambling uncovers the beam that is in our own eye more than it exposes the mote in our brother's eye. Joseph Uemura's philosophical analysis of the statement on gambling which appears in *The Discipline* is devastating, in my opinion, to the usual Methodistic approach to social problems.

As Mr. Uemura observes, everyone (Christian and non-Christian) is in favor of honest labor. Nobody is in favor of corruption and evil. But to say (as our *Discipline does*) that the practice of gambling undermines basic moral law . . . breeds crime, and is destructive of the interests of good government" is to fall far short of stating the Christian ethical principle which meets moral problems of society with any efficacy. Any Intermediate Sunday school class ought to be able to come up with a better statement than that.

The four points raised by Mr. Uemura are well taken. The problem of immorality is not solved by dogmative puritanism. Furthermore, we have every right to expect the General Conference, and Methodist publications such as *Concern*, to clarify the "theological ramifications" of ecclesiastical pronouncements. But what really bothers me about the social concerns of Methodism is their peculiar myopia regarding economic problems.

I suggest that we would get closer to the "causes" of the immoral use of money (of which gambling is only one symptom) if the Board of Christian Social Concerns would study the way in which The Methodist Church uses money.

For example, the bishop and district superintendents in my conference receive fabulous salaries and well-padded expense accounts. They also receive unbelievably generous honorariums for speaking engagements at church meetings. Several pastors' salaries are over $15,000.00 higher than many other pastors' salaries. Perhaps this illustration is only an isolated example. But I have often wondered if such facts do not indicate serious chinks in our temple walls. Stewardship involves the way resources are spent as well as the way they are collected.

What should really cause *concern* in Methodism is whether rampant legalism, of the kind detected by Mr. Uemura in the pronouncement on gambling, is covering up more immorality than it is exposing. I have heard there was once a Jew in an ancient land who was just as concerned with corruption within the ecclesiastical institution of his society as he was with the moral and social sicknesses of his fellowmen. But he was a heretic of course, and they killed him.

The Rev. Wilson Wade
Houston, Tex.

Dateline

(continued from the front cover)

buried it so deep that the odds are that the 87th Congress will not even consider aid-to-education legislation next year.

The defeat was a major one for President Kennedy and casts a shadow over his whole record with Congress. Many believed that given an administration which favored a liberal approach to federal aid to education and which was of the same party as the majority in Congress plus the successful reorganization of the Rules Committee along pro-Administration lines, the chances were excellent for breaking the school bill impasse. The reaction: Kennedy failed badly.

The Agency for International Development (AID) which traveled such a rocky road through Congress hasn't hit pavement yet. In the midst of the fight in Congress for funds for the agency which administers this country's foreign aid program, word leaked out that the President was planning to replace Henry R. Labouisse, the man he had named to head the International Cooperation Administration, AID's predecessor, and the man who was slated to become Director of AID. The President's new choice, George D. Woods, investment banker with more than a nodding acquaintance with the Dixon-Yates, TVA controversy of a few years ago, proved to be somewhat less palitable than the President had hoped. The upshot? At last reports, the President was undecided about whether or not to send Wood's name to the Senate.

As a result of the flap, the effectiveness of either man as AID Director has been seriously impaired. The long-run implications of the White House action, complicated by the fact that this isn't the first time it has happened in the past eight months: President Kennedy may find it increasingly difficult to attract qualified men to Washington. Most men who know where they are going also like to know how long they are going to stay.

On the plus side of the ledger, President Kennedy has signed three anti-crime bills passed by Congress, as follows:

- S. 1653 outlaws interstate travel or use of interstate facilities to establish, promote, deliver the proceeds of or commit a violent crime to further illegal gambling, liquor, narcotics or prostitution businesses.
- S. 1656 prohibits the use of interstate wire communications facilities to further an illegal gambling business.
- S. 1657 prohibits the interstate transportation of materials to be used for bookmaking, betting pools on sporting events, or numbers games. (Bingo was excluded from the bill).

Congress has also approved, and the President is expected to sign the Juvenile Delinquency and Youth Offenses Control Act of 1961 which authorizes a three-year, $30 million program for developing techniques to control delinquency and training personnel to be employed in prevention programs.

The House before adjourning adopted, by a 395-0 roll-call vote, a resolution restating Congressional opposition to the admission of Communist China to the United Nations and to U.S. recognition of Communist China. The resolution, affirming Congressional support of the Nationalist Chinese government, was adopted by the Senate in July.

As this issue of *Concern* goes to press, the world has just received the news of the death of United Nations Secretary General Dag Hammarskjold. The plane crash which took his life occurred in the line of duty while the Secretary General was seeking a peaceful settlement to the current crisis in Katanga. Upon learning of Mr. Hammarskjold's death, Herman Will, Jr., who heads the Division of Peace and World Order of the General Board of Christian Social Concerns, released this statement:

"The death of Dag Hammarskjold is a tragic loss for the entire world community. His leadership was aggressive, effective, and in accordance with his role as the highest ranking international civil servant. His religious motivation was clear and strong, though not widely publicized. It is my hope that churchmen, in response to this sad news, will renew their dedication to the strengthening of the United Nations."

CHAS. HOLBROOK LIBRARY
PACIFIC SCHOOL OF RELIGION
1798 SCENIC AVE.
BERKELEY 9, CALIF.
12-61